

THE
Door Of Salvation,
OPENED:

O R,

A Voice from Heaven, to
unregenerate Sinners.

Plainly shewing the necessity of opening your
hearts to Christ, or else he will open Hells
mouth to devour you.

VVith many sweet invitations to come to him,
that they might have life, and be hidden from
the wrath of God, which is worse then death.
Together with the dreadful condition of the
stubborn and hard-hearted Sinners.

Dealing impartially with their souls, propound-
ing blessing and cursing, life and death; Salvation
if you open to Christ, Damnation if
you refuse Christ.

By T. P. K

Mal. 4. 1. For the day is coming that shall burn
as an Oven, and all the proud, yea, & all that
do wickedly shall be as stubble: and the day
cometh that shall burn them up, saith the
Lord, and shall leave them neither root nor
branch.

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mainly showing the necessity of opening up
the country to the benefit of the people.



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1910-11



THE
Door of Salvation opened.

Rev. 3. 20.

Behold, I stand at the door and knock, if any man hear my voice, and open the door, I will come into him, and sup with him, and he with me.

It hath pleased the most Wise Disposer of all things, out of the riches of his free Grace, to tender Jesus Christ to poor lost and undone sinners; and also it pleased the Lord Jesus, not onely to dye for sinners, to redeem them from Death, and the Curse of the Law, that he might open the way for poor lost sinners to return to God, but he is also pleased to stand knocking at the doore of their hearts, to wooe, to beseech, and intreat poor soules to be reconciled to God.

These words now read, are very full of matter, & upon each word might almost be written an intire Volume, but my narrow scanning will not permit me to explain the terms, onely come to the main intended. I might hence raise many observations, but I shall name but one, and enlist on it.

Doct. That Jesus Christ waits, and calls long upon sinners, - and earnestly labours with them for admision, he stands at the door and knocks.

A hundred and twenty years waited he upon the Old world, thirty years upon the Jews, forty years in the Wilderness by signs and wonders: these one hundred years well might hath he waited upon England; twenty years he waits upon one sinner, forty years upon another: how often doth he say to us, Open to me my Sister, my Love, my Dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night, Cant. 5. 2. Mat. 23. 27. How often would I have gathered thy children, as a Hengathereth her chickens, but ye would not: What do these passages hold forth, but the love of Christ: but to enlarge a little.

1. Christ

1. Christ gives not sinners over, though they have given him no answer at all, though they lie in the bed of ignorance, and mind not the dignity of his Person, nor the heaviness of his voice, nor the excellency of his salvation; and though he call louder and louder, and knock harder and harder, Rom. 13. 11. It is high time to awake out of sleep, the night is far spent, the day is at hand, yet Christ waits still to be gracious.

2. Christ hath continued knocking, and calling, though sinners have made light of his invitations: though the soul be lazy, and hath put off his Coat, and cannot put it on: and hath washed his feet, and is loath to defile them, yet for all this Christ puts his hand by the hole of the Door.

3. Christ hath not given over knocking, though sinners have opened their mouths against him, & rebiled him, yet he stands thrusting at the posts of sinners hearts, & he waits and labours much to reconcile the soul to God, he sends his Ministers, who entreat, and exhort, though all to no purpose.

But to give you the Reasons why Christ is thus pleased to wait, to be gracious to such graceless souls.

Reas. 1. Christ continues knocking at the

sinners heart, that he might glorifie his free Grace, and rich Love, in converting some peop soul to himself, that the soul might be thereby brought to see the tender care of Christ, and his vehement desire to bestow himself upon him, that he might at length see the free boiinty of Christ, in his long calling: Open to me, open to me: that it might see Saluation to be had no where else; that the heart at length sees it must open to Christ, or else it must perish, that it might see its lost condition without Christ, that it might see Christs travellings and sufferings, torments and tortures, and all to redeem and save him, who was lost for ever without him.

Reas. 2. Christ continues knocking and inviting, that in the end he might gain the soul to esteem him as the onely and desireable object in the world, that the sinner at length may confesse, it is better to let Christ in, then to keep Christ out: that the soul may see him whom he hath reviled, yea, crucified all his life; see him to be the sweetest Saviour, and the loveliest object in the world, and delight in him; and, as it were, be ravished with his Excellencies.

Reas. 3. Christ knocks long at the doore of sinners hearts, that thereby he might magnifie the glory of his Justice in their utter ruine and destruction: for now, Oh soul, wilt thou be left without excuse, thou stout Rebel, that stoodst it out against the Lord, that though he called again and again, thou wast resolved thou wouldst not hear, though mercies were upon his knees before thee, and begged thee to give admission to the Lord of life; yet impenitent thou wert, and impenitent thou wouldst be: miserable thou wert, and miserable thou wilt be: Therefore will he magnifie the glory of his Justice upon thee, and make thee smart to purpose, because thou wouldst not hear the voice of the Charmer, though he charmed never so wisely: now you have no longer any cloak for your sins: now take what falls, expect a reward according to your works: For the righteous Lord loveth righteousness, but the wicked his soul hateth; as it is in the 11. Psalm, 5, 6, 7. Verses. No marvel now if the Lord rain fire and brimstone, and an horrible tempest: for this shall be the portion of their Cup, who have despised the rich grace of God, and abused his patience and long suffering towards them; Mal. 4. 1. For the day is coming that shall burn as

an Oven, and all the proud, yea, and all that do wickedly shall be as stubble, and the day cometh that shall burn them up, saith the Lord, and shall leave them neither root nor branch. But to proceed to Application, the main thing intended: the Uses I shall make are these three.

1. Exhortation to Sinners.

2. Terror and affrightment.

3. Encouragement: and then close all with some directions

Use 1. Of Exhortation, to exhort, and stir up, if it be possible, every secure sinner, to stand it out no longer, but to let out your hearts, that the King of glory may enter in. Oh sinner, now Christ is standing, and calling to thy soul, If thou wilt hear and open, I will come in unto thee: now Christ is saying: I know thy works, I know well enough what thou hast been, and what thou hast done: I know thou hast been a Blasphemer, or a Drunkard, or a Whoremonger, or a Thief, or a Sabbath-breaker, and a Swearer: yet I stand at thy Door this day and knock, I will receive thee into mercy, I will forgive thee all thy sins, I will accept, I will heal, I will save thy soul, if thou wilt open thy heart this day unto me, and let me in: Oh brethren, for Christ his sake refuse not Christ, do not reject nor neglect so
Great

great saluation, so ample a saluation, so waiting a saluation, lest you perish.

1. Consider the necessities you have of him: Give me Children, or else I dye, saith Rachel: Oh give me Christ, or else I perish for ever. Can you be saved without Christ: and if you may have Christ but for opening the Door: Then while it is called to day, hear and open to him: if the doo of Grace should be shut, because the doo of thy heart is shut, thou wouldest be shut up with a vengeance for ever.

2. Consider what answer thou wilt be able to make at the great day, if thou wilt harden thy heart and not open. why, what wilt thou: why, what canst thou plead for thy self at the day of Judgement: Wilt thou say, the Gospel never offered thee Christ: Why, thou hast heard this day, If any man will hear and open, I will come in and sup with him: Wilt thou say, I would have opened my heart had it not been for the love of sin, or of ease, or of Liberty, or Honour, or Friends, or Companions: Oh how will Pen and Angels hiss at thee: this is the Person who for Lusts sake forsook his mercies, who for a little banicity rejected his own Salvation: Oh

Oh how wilt thou curse thy self, that for nothing, nay, for that which is worse then nothing, thou hast put off Christ and his Salvation: therefore, men, brethren, and fathers, hearken unto me; as Moses said to the Israelites, so this day propound I unto you, Blessing and cursing, life and death, Salvation if you will open to Christ, and damnation if you refuse Christ: Oh, for the Lords sake, chuse not cursing, but blessing; chuse not death but life: chuse not Hell but Heauen: chuse not Sin but Christ: though you have formerly slighted him, if yet you will regard; though you have formerly condemned him, yet if you will prize him, though you have formerly resisted, if yet you will yeld, if yet you will consent, if yet you will become willing to open unto Christ, Christ will be yours, Mercy will be yours, and Salvation will be yours; and what would you have more? What, will not all this do? will not mercy allure you? will not love constrain you? then give me leave to reprove you, and affright you, if it be possible, out of those depths of Satan into which you are fallen: howeuer, I am resolu'd whether you will or no, and the Lord fallen it upon your soules.

Use 2. Of terror to you who have no communion with Christ, that have refused to let in the King of Glory: Oh seriously lay to heart your unspeakable misery for ever. And here I know not how to begin: if non-communication with the Church of Christ, be so direful a curse, that makes Cain cry out: Thou hast driven me out this day from the face of the earth, and from thy face shall I be hid, I shall be a fugitive and a vagabond on the earth, and every one that finds me will slay me, Gen. 4. 14. Oh then what is non-communication with Jesus Christ? Luther did protest that he would not be in Heaven if God were not there, but he would rather chuse to dwell in Hell if God were there. Oh soul, where wilt thou abide after death: let me beg thee to ask thy soul these Questions following.

1. In the bowels of love and mercy, let me beg thee to ask thy soul this Question: How long will this life, and the comforts of it last: thy soul is immortal and must never dye, but it must have being somewhere to all eternity: this worlds happinesse, is it everlasting: no surely, thy Money, and thy Corn, and thy Land, will do thee no good in the great day: Oh what hast thou done for hereafter? what
hast

hast thou laid up for the world to come : is the
dooz of thy heart open to Christ : Alas, is thy
poor soul unmarried all this while :

Q. 2. What will become of thee, when this
life and the comforts thereof are gone : Oh
thou hard-hearted sinner, this broad way
which thou walkest in, will never lead thee to
the promised Land, thy gold and silver key,
will never open heavens gate for thee, thy
rare for this worlds good, will not plead for
thee before the Judge : all thy careful friends
and acquaintance with whom thou hast spent
so many jolly hours, their good word will
stand thee in no stead: then thou wilt be ready
to cry : Oh where is the Christ that I have
despised : Where is the Jesus that I have re-
fused, will he plead for me : No surely, but
go to the Gods whom thou hast chosen : Oh,
what will become of me : must I not dye :
Oh whither will death carry me : into which
of the Regions of the world will my death
land me : either of light or darkness : to which
of these two Regions am I now travelling :
certainly the way of pleasure or worldly pro-
fit, the broad way of the world, it is not the
way to transport me to heaven, and everlast-
ing happiness : I say, Oh sinner to thy soul,
what

what, must I be taken from all my glory and greatnesse : from all my delights and dalliances, and be throned like Lucifer, son of the Morning, from all my brightnes, into blackness of darkness for ever : when death hath closed my eyes, must I awake in everlasting flames : I sinner, thou shalt without remedy, unless thou open to the Lord Jesus Christ.

Q. 3. Ask thy self on which hand thou art like to stand in the day of Judgement: on the Right hand, or on the left, among the Sheep, or among the Goats : if thou wilt not hear and open now: if thou wilt not open thy heart now; be assured the Devil will open Hell's mouth for thee : what will be the end of those joys, which now so make glad thy heart : you who are in the broad way to destruction, and utter separation from Gods presence for ever : thy pleasures here we may judge of : Oh, but who can tell the thousandth part of those fiery torments, to which thou art liable in the other world : whilst thou livest here thou art a cursed sinner, and when thou dyest thou shalt be a Damned Creature : whilst thou livest, thou art fed like a Beast, by common Providence, and art a meer stranger to saving Promises : if
thou

thou lookest upwarde, God is frowning, and his wrath is revealed from Heauen against thee, Rom. 1. 18. The Heavens and their Hosts are ready every moment to discharge Gods curses, like Thunder-bolts against thee: if thou lookest downward, thou maist see Hell gaping and opening its mouth to swallow thee up quick, many dangers attend thee every day, many miseries every moment, Legions of Devils stand about thee, watching for thee, and waiting onely for leave from God, to drag thy soul into the Lake of Fire: Ah, when thou dyest man, what must thou then do: when that Captain Death strikes, whole Armies of Sinners will fall upon thee: look to it, and remember thou wast once warned, for if thou dyest naturally, before thou livest spiritually, thou dyest eternally; Saint Augustine's Prayer was, O Lord, hark Me, heu Me, burn Me here, but spare Me hereafter: as long as thou refusest to hear Christs voice, thou hast a Hell upon earth: it is not the multitude of thy Companions that go thither, shall any whit lessen thy torments, but rather increase them; thy life, that hath been full of worldly joy, shall end in deadly woe.

All you into whose Hands this little Booke shall come, Oh let me beg you to consider in
those

those bowels of love you have to your own
souls, how your hearts can endure to think of
being shut out of Heauen, out of blessednesse
for euer: Ask your hearts these questions:
Can I burn: can I endure the vengeance of
eternal fire: Will boyled Oyl, burning
Brimstone, scalding Lead, a glowing Oven,
a scorching Furnace, be an easie Lodging for
me: Oh why, oh my soul, wilt not thou now
be perswaded to repent: is there too much
pain in that: thou art ready to say, thou
canst not bear a Crosse, or an affliction, a Scoff
or a Reproach: talk to thee of Crucifying
the flesh, of parting with thy Lust, with thy
worldly Companions, of entering in at the
straight gate: O these are hard sayings,
who can bear them: but how wilt thou be to
dwell with devouring fire: how wilt thou
dwell with everlasting burnings: whatso-
euer thou thinkest now, think what Hell will
be, when the day comes thou must descend
to it: thou canst now drink or laugh away the
fear of it, but what will it be to thee when
thou feelest thy self wrapped up in the flames
of it, and not a drop of water left to cool thy
tongue: think on hell, oh soul, and then think
on Christ, and consider if a Redeemer from
such misery be not worth the accepting: think
on

on Hell, and they think on Sin, and Carnal Pleasures and Delights: and consider how they will relish with thee; when thus salted with everlasting fire: are these the price for which thou sellest thy soul to Hell: Oh bid these lusts and pleasures be gone: bid your Companions in sin be gone, and though you loved them well, yet tell them you must not burn for them, that you will not damn your souls to please your flesh.

Having thus as briefly as may be, laid down the use of errors, which I hope will awaken some poor soul out of the depth of lethargy: I proceed to the last use of encouragement: to encourage poor Sinners to奔- come to lay hold on him, before it be too late.

Use 3. Oh poor soul, hast thou kept Christ out a long time, and art thou not yet resolved to open thy heart to him: what shall I say to thee: let me say this, Christ waits still for thee: Christ is willing still to receive thee: then why wilt thou undo thy self by neglecting so great salvation: let the consideration of the message Christ brings you, of the errand he comes on, it is not a dismal word he brings;

brings: is it not a dreadful errand if Christ had come to destroy thy soul? could he have had less welcome then thou give him? Oh for your souls sake receive him, entertain him, for there is great comeliness in him: O ye fools, when will ye be wise? come unto Christ, and he will have mercy on you, he will heal all your back-slidings, and love you freely. But some poor soul will be ready to say, I have a desire to come to Christ, but I am afraid Christ will never receive such a wretched sinner as I, who hath stood it out so long against him. For answer to this, give me leave to give you some few Directions.

1. Oh poor soul, art thou willing to come to Christ? then will Christ in no wise cast thee out: if thou comest to him poor, miserable, blind and naked; Oh sinner come not to him in thy own strength, but come thus, and say: O Lord, here is a poor soul, not worth a farthing: Oh Lord make me rich in faith; Oh Lord here is a miserable soul Lord shew mercy to me: Here is a poor blind soul, Oh Lord enlighten me from above: here is a poor naked wretch: O Lord cloath me with thy sons Righteousness: Oh Lord help me, Oh Lord save me, lest I perish, for I cannot help myself.

Direct. 2. Come to Christ by believing in him: Ah when thy poor soul is sinking headlong to Hell, and thou seest no way to escape the fearful wrath of God hanging over thy head, catch thou then at such a time, fast hold on Christ: O then apprehend and apply all his benefits to thy poor soul: come this way and grasp him in the arms of thy faith, and say: O Lord I believe on thee, help thou my unbelief: and the answer which the Lord will give thee, will be this: Be it according as thou wilt. Let Christ be in your hand, and the promise in your eye, and no doubt, though thou hast been a Rebel, and Traitor, yet Jesus Christ having received gifts for the rebellious, will shew mercy to thee, and receive thee.

Direct. 3. Come to Jesus Christ by repenting and forsaking all thy sins, thou canst never come to the Wedding Supper without the Wedding Garment, the old man must be done away, before all things can be made new, **Jer. 4. 14.** Oh Jerusalem, wash thy heart from wickedness, that thou mayst be saved, **Ezek. 18. 31.** Make you a new heart, for why will you dye? **Act. 17.** Saith St. Paul
to

to the Iaploz, Repent and be Baptized, & thou shalt be saved, and thy house. Christ will never enter into an unclean heart: Oh get thy heart washed by the tears of true and hearty repentance, and then Christ will come in and dwell with thee.

By this time I hope you see your absolute necessity of closing with Christ, and of opening the dooz to him: and having given you some directions, suffer me now in the conclusion, to perswade you by all the bowels of love and mercy, which Christ doth exercise towards you: if Christ had come to destroy your souls, he would not have had less welcome: will not you believe Christ? Will you neither believe his Messengers? If the Ministers of the Gospel had been Messengers sent up from the bottomless pit to deceive Nations, to destroy souls, to drag them down to everlasting darkness, there could hardly have been a greater hate and out-crie against them: Oh, hath Jesus Christ sweat & groaned, & travelled, and laboured in pain, & all to bring forth a Lye: Did he dye to purge, and cleanse, and wash his people, and when all comes to all, it is but a cheat: what do you mean sinners by your wilful neglect: see what's the reason of this abuse of Gods grace, and mercy, and

patience, takes it not from sin : Oh 'tis sin
 hath made men Devils, Devils against God,
 Devils one against another, there is not one
 sinner, but if God should pull up the Ruges,
 and let his wickedness have its full course, he
 would do his utmost to damn all the world :
 Oh friends, let me beg you to consider what
 sin hath done : go to Mount Calvary, and see
 what it hath done there : what was it that
 slew the Lord of Glorv, that put Christ to
 death : was it not those sins which were laid
 upon him : These were his betrayers, his
 Murderers : these were the thorns, the nails,
 the spear that wounded him : let the sweat,
 the cries, the groans, the blood, the soul that
 was pressed and poured out by sin, let these
 speak. Turn aside from Mount Calvary,
 and go down to the Valley of Hindon, lay
 your ear to the mouth of Tophet, and hear-
 ken : Oh poor soul, what work sin hath
 done there : What is it that hath filled Hell
 so full already : What sent down Cain, Judas,
 and Ananias and Saphira, with those millions
 of damned souls that are already tormented
 in those flames : Stand and admire, Oh that
 thou art not there to bear them company :
 'tis merely the mercy of God, that spareth
 thee : Oh therefore be not high-minded but
 fear :

fear: Did God damn so many souls for no-
 thing or for a trifle, in this so great torment
 for so small offence: what was it that cast
 them thither: was it their righteousness, or
 rather was it not their iniquities: If you step
 down to those Chambers of death, and ask
 those wretched creatures, friends, how came
 you in hither: what would they answer: Oh
 it is our sin brought us into this place of
 torment: One saies, 'twas my covetousness
 brought me hither, Oh saith another 'twas
 my lying brought me hither: One saith a
 third, 'twas my Pride, and Wantonness, and
 Sloathfulness: Oh sin, sin, sin: this is that for
 which we burn, we roar, we rave, we dye, we
 dye eternally: Oh therefore sinners, despise
 the riches of his grace no longer, lest his
 wrath break forth, and he tear you in pieces,
 and there be none to help: but let me beg
 you to open the doore of your hearts, that the
 King of glory may enter in: take the Yoke
 of Christ upon you, for that is easie, and his
 Burden, for that is light: Wash your heart
 from your iniquities, that you may be saved:
 Oh how long shall vain thoughts lodge with-
 in you: And my prayer to God for you shall
 be, That the God of peace would sanctifie you
 wholly: And I pray God, That your whole
 Spirits,

Spirits, Soul and Body, may be preserved blameless, unto the coming of our Lord Jesus Christ.

Now the God of Peace make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight: that after you have run with joy, the Race that is set before you, you may possess a Kingdom, and a Crown, which is incorruptible, which fadeth not away, reserved in Heaven for you.

T. P.

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